Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at http://about.jstor.org/participate-jstor/individuals/early-journal-content.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Huxley coined the word "agnostic" to express his attitude in religion. Of the four men I have named at the outset, two maintained an active faith in the Christian religion, two did not. It is pertinent to seek the causes. Perhaps they lie too deep. On the surface, however, is the fact that it was the two Americans who avowed their faith, the two Englishmen who denied it. Was it the greater intellectual freedom within the churches of this country which permitted Agassiz and Gray to combine "the practice of the church with the spirit of science," a freedom which then the Church of England forbade? Perhaps the ecclesiastical atmosphere stifled a peculiarly sensitive intellectual organism. Yet Huxley was distinctly religious, though certainly not orthodox. Regarding questions about which many have firm faith, Huxley simply said: "I have no knowledge — the evidence is not sufficient." To assert belief, he averred, is the most sacred act of a man's life, and he could only say *I believe* when the evidence was adequate. The teachings of Jesus he venerated, though he saw little of them in current Christianity, which seemed to him much more Judaic and Pauline than Christian. The moral height attained by Jewish prophets without the support of faith in a future life seemed to him a religious phenomenon which nineteenth-century religionists should emulate. In a letter to Kingsley, written after the death of his boy, he speaks more unreservedly of his religious status than elsewhere. So throughout his letters he reveals himself, and those who would understand and admire the man must read them, brimming as they are with wit and wisdom, delicious personal turns, and incisive comment on men and affairs.

I forbear to speak of Huxley as an investigator, great as he was. That belongs to another audience.

Many questions we should like to ask which the *Letters* leave untouched. Though we are disappointed sometimes by the son's reticence, we take gratefully what is given, and recognize in Huxley a great, most transparently honest, sincere, and loving soul, to whom Jesus might tenderly have said: "Thou art not far from the kingdom of God."

CHARLES REID BARNES.

THE UNIVERSITY OF CHICAGO.

FAITHS OF FAMOUS MEN. By JOHN KENYON KILBOURN. Philadelphia: Coats, 1900. Pp. 379. $2.

THIS volume is made up of quotations setting forth the religious views of more than five hundred of the most distinguished scientists,

statesmen, educators, philosophers, theologians, literary men, soldiers, business-men, liberal thinkers, and others. The editor has arranged these excerpts alphabetically (by authors) under nine heads: God, creation, the Bible, Christ, immortality, the millennium, the intermediate state, and the resurrection. The very laudable purpose of the book, as set forth in the preface, is twofold: (1) to let these great men, often misquoted and misunderstood, speak for themselves; and (2) to bring about a spirit of toleration on the part of leaders in the church. Should the book accomplish this object, even to a small extent, it would seem that the compiler's work had not been in vain. There are, of course, limitations and defects in the work, but most of these are due to the nature of the task in hand. Thus the extracts, though usually quite copious, are necessarily torn from the context in which they originally stood. Often the most orthodox things a man has written are selected, rather than the things which express his deepest and most central convictions. And, finally, the alphabetical arrangement has made a sort of encyclopædic heterogeneity not altogether conducive to consecutive reading. The volume will, no doubt, be of most value to the busy pastor who desires to have at hand an abundance of material, by the best writers, on the subjects enumerated above.

WM. R. SCHOEMAKER.

THE UNIVERSITY OF CHICAGO.

THE HISTORY OF THE DEVIL AND THE IDEA OF EVIL FROM THE EARLIEST TIMES TO THE PRESENT DAY. By DR. PAUL CARUS. Chicago: Open Court, 1900. Pp. xvi + 496. $6.

THIS is a sumptuous volume. A large (almost royal) octavo, printed with wide margins on good paper, illustrated with about 300 cuts, many of them full-page, and this not counting the many beautiful half-tone green etchings at the beginning and end of sections, tastily bound in black with illustrated front cover; book and title are well suited to please the eye. The type is good, not too heavily leaded, and misprints are not numerous. Hence the reader approaches the volume almost biased in its favor.

The subject, too, is catching. Only one topic could be of profounder interest to humanity. The devil and the idea of evil — the interest is both practical and philosophical. What is the treatment Dr. Carus gives this theme?

In the main the method is historical. After a brief, partly metaphysical, introduction, the author provides a chapter on devil-worship.